4: Stannus D-5 (ca. 1909)1910 FT7 Yao FT7
Maravi FR4

Men of the same clan must help each other. Two men of different clans fighting will be joined each by men of his clan; such two men may be interfered with and stopped fighting by someone of the same clan, but not by others. A fight between men of different clans is a lasting thing, not so a quarrel in the clan.

Every clan has a (king) *Karonga* and a (prince) *Chilembwe*, who is his son. These grades are only found among the Nyanja peoples.

The Karonga may break bones when eating—this is significant of his power to break anything; the Chilembwe may not do so, being without land. Neither may eat while walking. These two are always chiefs.

Clan names.—In Machila men's songs one hears a number of clan names repeated sometimes.

After sneezing people sometimes exclaim, "*Mwana wa . . .*; *Mdzukulu wa . . .*; *Kubala kwa . . .*" (giving name of clan).

A man hearing another say this asks him, "Where do you come from?" He tells him, giving him names of his father and mother, etc.; if he does not know them he gives names of generations before.

The following are a few clan names:—

Achitolo, small rat.
Anamvula, rain.
Azimbiri, puff-adder.
Achikalembo.
Achikalima.
Achingamina, thunder.
Achimaundo, cloud.
Awwali-ngoni, hartebeeste.
Ambiwi, pig.
Ang'oni, birds.
Achiombe, fish.
Achinawombe.

MARRIAGE.

A man seeing a girl he would like to marry deputes his brother to go to the brother of the girl, who then calls the girl's maternal uncle, and he speaks to the mother on the subject. The mother consults the girl; if she refuse, nothing further is done. If she consents, the man calls his relations to come and be witness of his taking the girl as his wife; they meet in the *Dunde*. A house is assigned to the man in the village of the girl and there they go to live.

After six months the mother of the girl prepares beer. The uncles of the young couple, mothers, fathers, sisters, and brothers are invited. The girl's maternal uncle then speaks, addressing himself to the maternal uncle of the husband, saying, "We have called you here to drink beer and to see the house of your brother that you may return when you like. Should anything arise between these two newly married ones in the nature of a dispute, let them come to their respective uncles about the matter."

Then five pots of beer are drunk in the village, two are reserved for the witnesses to drink in the evening, and one for the two fathers and the headman.

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Women wear their cloth folded across the upper level of the breasts from right to left. Men and women often have two cloths, one over the loins, only the second fastening over the chest.

A menstruating woman also wears a small piece of calico corresponding to a diaper supported by string round the waist.[1] The same thing is worn after child-birth for six months. Angoni women always wear them.

The Angoni, Chipeta wear their cloth toga-fashion, carrying a fold of cloth on the left arm. An Angoni chief wears three such, blue, white and coloured, the first outside, the last next to the skin.

The material used is now practically everywhere European-made calico, formerly bark cloth only was used by Nyanja, though weaving had been accomplished by Angoni, where skins were and are used as articles of clothing.

There is nothing to distinguish men of various grades, etc. Fashion at the present time is very capricious—some patterned cloth being much worn one month will have no sale a month later; this is true both of men and of women.

There is no class uniform, and no "costumes" are worn save in dancing (*q.v.*).

Men are now seen wearing a piece of calico twisted up on the head in turban form, a custom lately introduced from the coast—the only indigenous head-gear is the string skull-cap worn by Angoni widows.

Under the heading of dress must be included the bead aprons worn by Yao and Angoni. Among the former the use of this garment is restricted to the women, who in the house sometimes wear nothing else; among the Angoni the children often have them and no other clothing.

Sandals are sometimes made of skin and fastened on the feet with a thong when crossing thorny country.

Among Angoni the *mundo* only used to be worn; this is a small hard-cased fruit which was hollowed out and worn just covering the glans penis.

FOOD, ETC.

The staple food throughout the country is either maize or rice, the latter only at various spots on the lake shore where it can be grown. Two fixed meals per diem are taken, at 9 or 10 a.m. and again at 6 p.m.; each consists of *nsima* porridge made from maize flour or rice flour or boiled rice with some *ndiwo* (relish) to which the salt is added. At odd times the native will eat anything that opportunity offers—a piece of cassava root, a boiled sweet potato, a roasted maize cob, etc.

The *nsima* is made by stirring flour (*ufa*) into boiling water till a stiff paste is formed; this is kept cooking for five minutes and then scraped out with a wooden

[1] Diaper = *mthoto*; a woman keeps five or six; they are never put away in baskets but always hung up; a woman changes every time she bathes, using two or three per diem; they may be given to a female child to wear, but are then not worn again by a woman.

4: Stannus D-5 (ca. 1909)1910 FT7 Yao FT7
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MY 252 spoon into a clean shallow basket or on to a plate. The *ndiwo* or relish, consisting of vegetables such as beans or a kind of spinach, a little fish or chicken, is cooked in a separate pot, and round these those about to eat collect. Washing their left MY 264 hands in water, they take some of the porridge and making a sausage shape of it, dip it in the *ndiwo* and then cram it into their mouths.

MY 217 258 Salt was obtained either from natural deposits or from "salt earth" on a stream bank near Fort Johnston, or from the ashes of burnt *bango* reeds or *machedza*; by a method of percolation through porous pots.

MY 271 515 The native rather drinks between meals—water. After eating he may wash his mouth out and clean his teeth, using the frayed end of a piece of wood as a brush.

MY 273 *Alcohol.*—With the exception of the people living on the lower river, who drink fermented palm juice,[1] beer is the common alcoholic beverage. Beer is made from maize (*chimanga*) or millet (*mapira*); the crop of the latter is very largely used for beer making; it makes the best beer and is certainly preferred by Angoni.

Gruel is prepared by boiling flour with water; after an hour leaven (*chimala*) is added fermentation sets in; and it may be drunk the next day; it is the sweet beer, *mtibe* or *ontondera*. On the second day it is again boiled and is allowed to cool; the third day more leaven is added (*chikutiko*); the fourth day fresh gruel is made, and the contents of the original pot, now called *nganga*, is added to it, making two pots of beer. It may be drank the same day while hot or allowed to cool and taken on the second day.

Food-stuffs.

MY 262

1. Maize (*chimanga*), millet (*mapira, mawaera*), rice (*mpunga*).
2. Cassava—sweet potato.
3. Beans and peas of many varieties.
4. Pumpkins, cucumbers, melons (*dzungu, mkuku, chibwende*).
5. Many kinds of leaves growing wild—also pumpkin leaves, of which a kind of spinach is made.
6. Bananas (*paw-paw*), sugar cane and reeds are sucked.
7. White ants, locusts, honey.
8. MY [177] Numbers of small animals are eaten by Chipeta, Angoni, etc. With the spread of Mohammedanism this is going out; rats, mice, hares, rock-rabbit, etc. Chipeta will eat dog, and I once saw one eat baboon. Frogs, shell-fish, snakes, crocodiles, crows, vultures, eagles, are never eaten.
9. Fish (*nsomba*), fresh or dried, is much eaten, thirteen varieties being enumerated.
10. Chickens, ducks, wild birds that they may snare.

[1] Spirits used to be made by distilling from beer and banana and palm-juice by means of a pot and a gun barrel.

4: Stannus D-5 (ca. 1909) 1910 FT7 Yao FT7
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Gaga, the residue after pounding maize, is eaten by the women. No oils are used in cooking, but of fat and suet any native is very fond. Meat may be dried and smoked if in large quantity: flesh, fish and fowl is commonly roasted on spits; small pieces of chicken may be made into a kind of stew with beans and eaten as the relish. When on a journey the fire is commonly made against a tree. The cooking vessels are cleaned before use, not after. The fried fish eaten is often partly decomposed, and meat which is very high, even with maggots, is cooked and eaten, maggots and all.

Tăboo.—Bushbuck is not eaten by many natives, as they say it feeds near graveyards. Fowls are not eaten by some, as this diet causes them to vomit; a snake-catcher never eats vegetables, and at the same time puts medicine on his hands. Many abstain from the flesh of certain animals as certain skin diseases are said to be caused thereby; all such diseases bear the name *wolwenga*.

A man who loses a relation by drowning takes an oath that he will never again eat fish, and never drink water from such lake, river, etc. Here the idea is of course simply to avoid eating part of the relation.

A Nyanja and Machinga will not eat the flesh of the hippopotamus, because on the body they say there are the marks of a string round the loins and of a mat on his back, adding that long ago he was a man. Animals of prey would never under any circumstances be eaten. Milk used never to be drunk by an adult, as it was said to cause a man to become as a child. A man would not dare to drink woman's milk as it was said he would surely die of dysentery.

Tobacco, etc.—The smoking of tobacco was a custom introduced from the coast. Chewing was general among Machinga and Yao men and women, while the Angoni and Mañanja snuffed. With the tobacco a little lime, made by burning shells, was taken in the mouth. Giddiness and sleepy sensations were experienced after chewing. The Nyasa and Awisa smoke a hubble-bubble, the water vessel being a large sausage-shaped gourd with a reed stem supporting a large bowl of *mbabwa* wood, sometimes very nicely carved (Plate XXVII, Figs. 5 and 7). The Amyanja smokes a pipe with the bowl made of clay and the stem of bamboo (Plate XXVII, *Fig.* 6); these are made by the women. Tobacco is grown in nearly every village, a large-leaved rather coarse variety; it is sun-dried and rolled up into hollow rings 6 inches in diameter and 3 inches broad. For snuff (*Fodia womunum*) the sun-dried tobacco is further dried over a fire on a pan, when cold it is ground on a stone with a smaller stone by the women, and with it is mixed some ashes of the *nyasa* fig-tree.

At Blantyre I obtained a water-pipe made of bamboo stem; this was the water reservoir; a stem of reed supports a little clay bowl. The mouth is placed over the upper end of the bamboo. Bhang (*cannabis indica*) is smoked in a pipe of this kind.

AGRICULTURE.

The people live by cultivating the soil. Both sexes help in hoeing and planting, the collecting of the crops being mostly done by women. The hoe is the